

behalf of such you will only receive injury. "A whip for the horse, a bridle for the ass and a rod for the back of a fool," said the Wise Man. Yet we should be sure men are dogs and swine before this precept of Jesus is applicable.

Prevailing Prayer

"When you come to realize that God is your father, then you will ask,—not with the lips only,—with faith and you *shall* receive; then you will seek,—ask with perseverance, keep on until you get it,—and you *shall* find; then you will knock at the door of the Father's full house and he will open. For only those who really ask,—as does the child who expects its parent will grant its wishes or something better,—shall receive. Those who seek,—even as a lost child seeks for its parent, only these find the Father and his blessings. And every one who really knocks at the Father's house,—even as a home-coming child would at the door of a waiting parent's house,—shall have the door opened and the glad welcome extended. Why should it not be so? You all have been thinking that God doesn't like to give, to be found and to open the door to his returning child; in this you are mistaken. You have not thought of God as really and truly your Father. Such I declare him. And if he is such, then what I said about asking, seeking and knocking must be true; for which of you that is a father, would to a son who asks a loaf of bread, give him a flat stone which looks like a loaf but is not, or to one who asks for a fish, would give him a serpent instead? If you then, wicked as you are, fallen as you are, know how to give good things rather than evil to your children, how much more shall your Father in heaven, pure above every thought of men, loving above every dream of an earthly parent, the infinite Jehovah, give good things to them that ask him?"

Why Prayer Is Not Answered

These words of Jesus indicate some reasons why prayer is unanswered:

1 Because, we do not really *ask*. (a) We do not really desire it, or (b) do not believe God's promise.

2 Because, we do not prove our faith by *seeking*, i. e., continuing in our prayer with faith that it will be granted.

3 Because, we do not believe God is a *father*. And as such, (a) that he loves us enough to hear us, or (b) that as such, he will give us what is better for us than we ask.

The Golden Rule

"Therefore, since God is such a being in his relations to you as children and since you are all God's children, the objects of his love and care, whatsoever you would have another do to you, do to him likewise; for this is the spirit of the law of the prophets which God thru those means was trying to teach you."

The Strait Gate

"Enter into life eternal by the narrow gate; for wide is the gate that leads to de-

struction. It is easy for the flesh to travel on that road. It has no self-denials. Thru that gate you can carry any sized bundle of lusts, gambling, fashions, impurity, fun, filthy talk, covetousness. And many are they who enter the broad gate. But narrow is the gate and the way that leads to life; and too few are they who find it. At the end of the one is destruction, of the other, life." Which will you take, dear reader? The one leads down, the other up; the one is broad, the other narrow; on the one way you can believe only what the word teaches; but "the end crowns all," and the end of the one is death, of the other life eternal, beautiful as Christ, and sweet as the flower of Paradise. Which will you choose?

Lesson Applied

- 1 We shall be judged as we judge.
- 2 Keeping ourselves from harsh judgment of others does not mean compromise with sin.
- 3 A clean life is necessary for him who would cleanse others.
- 4 The hypocrite always forgets his own fault.
- 5 There is an unpardonable sin, Matt. 12:31, 32; I Jno. 5:16.
- 6 The Golden Rule is a necessary corollary of the fact that God is the Father of men.
- 7 Some people interpret the Golden Rule thus: "Do the other fellow or he will do you," as did the street Arab.
- 8 The road to life is not a boulevard; it is a pathway with room enough for only two abreast, you and Christ.
- 9 Eternity will depend on the gate you enter and the road you travel.
- 10 Both roads have ends, the narrow, life; the broad, destruction.

THE BREAD OF LIFE—John 6: 24-40

Topic for April 15. (Easter Meeting.)

All hail glad Easter day! The days of fasting and of darkness are over; the agony of the garden and the pain of the cross are gone; the grasp of the tomb is broken; the sunshine streams into its recesses, and the walls shine with the message of life. Love has triumphed and the life which was given for the world has been taken up again. He who said, "I am the resurrection and the life," now goes forth vindicated and glorious. All power is given unto him both in heaven and on earth, and as the Father hath raised up the Son, even so the son quickeneth whom he will. He only has brought life and immortality to light; he has only overcome the world, and he only can say, "I am the way, the truth and the life; no man cometh unto the Father but by me," "I am the bread of life; he that eateth me shall live by me."

We come to him; we hear his words; we stand enraptured by his matchless presence; we have a new vision of protection and we believe, "Thou art the Christ, the son of the living God." A new, a strange feeling of emptiness overwhelms us, but it is swallowed up in a yearning to be like him who stands unconvicted of sin. A new impulse thrills thru our veins and we are changed. The desire to live after the new ideal is accompanied by a power to do so. We begin bravely and perchance after a time find ourselves growing weak, but a little while with him who is our life and we feel the touch of infinite inspiration, and strength comes like the radiant warmth of the sunlight of God.

Blessed light! Blessed life! Well may we bring in music and lift our voices to sing the new song. We know not how we learned the song; we found it in our mouths after we met the Master. We know not how we walk the sea of life when once we sank in the waves; we only know that the unseen band is clasping ours and so we walk.

Life is become like a river of peace. Duty is joy, and service is sweet. Suffering itself but inspires new songs. With Paul we say, "To me to live is Christ."

SCRIPTURE LIGHT

1. The natural man is dead because not in the realm of true knowledge of God. I Cor. 2:14; Rom. 8:6.

Our lives only extend so far as our knowledge goes. Things beyond our knowledge might as well not exist as far as we are concerned. If therefore our knowledge is confined to earthly things, not extending to God, we are dead to him.

2. Jesus brings the knowledge of God and therefore life eternal. John 17:3; 8:32, 33, 36; John 15:3; John 14:9; I John 4:12.

"Ye are clean thru the word that I have spoken," said he, because that word of truth if obeyed brings us into a new plane of living in which the Father's will and not ours is supreme.

3. This life that Jesus gives brings with it the power to live after his example. John 4:14; Phil. 4:13; Rom. 6:18, 20, 22.

"Christ is more than an ideal to us. He is the dynamic also which enables us to realize our ideals."

4. The life that Jesus gives is the life of true liberty. John 8:36; Rom. 13:10; Rom. 8:2; Gal 5:1.

It is not the doing of things according to law but the natural expression of a heart full of love. Love is above law. It serves God not because of compulsion but from choice.

5. The life that Jesus gives means blessing to others. John 7:38; I Cor. 9:19; I Peter 26.

No one can be born from above without seeking to publish the glad tidings of the gospel to others. The Christ-life is essentially a missionary life.

6. The life that Jesus gives needs to be fostered by all the means of grace we have so that we may grow up unto him in all things. Eph. 4:11-15; II Peter 3:18; Matt. 26:41; Heb. 10:25; Eph 3:14-19; I Peter 2:2.

7. How the life that Jesus gives is manifested John 13:35; Gal. 5:22; Col. 3:1.

FOR ANSWER IN THE MEETING

1. What is life?
2. What do we mean by "the bread of life?"
3. How is Christ the bread of life?
4. Why do we need food for the spiritual life?
5. How do we get spiritual food?
6. How can we be a source of strength to others?
7. What is the difference if any, between "the bread of life" and "the water of life?"
8. How long can we do without the bread of life and live?
9. What has the communion service to do with partaking of the bread of life?
10. In what ways can we come into touch with Jesus and receive strength from him?

C. F. YODER

SERMON ECHOES

LOUIS S. BAUMAN

Don't hurry God.

Make somebody need you.

Plow where God puts you.

Atheism is an empty dish.

When Reason despairs, Faith sings on.

God's poorest child is a million-heir.

It don't pay to advertise your faults.